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tribe, T'u-fan mixed with Tang-hsiang, controlled by Wenpuku; and another important tribe controlled by the lama Li Li-tsung settled in the region of Tsung K'o. A third group is also noted, the group of the Slaves (Wu-mu) who settled in Kuo Chou, 150 li south of Nienpei, in 862.

To be sure, more insignificant tribes must have settled in Huangchung, but their names and the areas occupied are not recorded. Next to the Tibetan groups is recorded the Shat'o chu-hsieh tribe[35] living in a region 100 li south of Kanchow in 939, stretching from the Nan Shan to Hsining (Monguors I: 13*b*) and encompassing the region of the Tat'ung River. Many Shat'o, after the collapse of their dynasty in 955, had joined this group. These Shat'o were the southern neighbors of the Uighurs of Kanchow for two hundred years, who were a mixture of many tribes blended and fused into the compound that founded the Khanate of Kanchow in 872. Its predatoriness is attested in the history of Turkistan and Kansu.[36] Shat'o and Uighurs, according to the circumstances, had lived congenially together in former times, had combined their forces to fight a common enemy, but had fought against each other every time divergences of interest had arisen. What the relations had been between the Hsining Shat'o and the Kanchow Uighurs in 1036 is not known. The leading tribe among the Kanchow Uighurs was the Lung tribe.[37]

In what areas of Huangchung and east Kansu were these Uighurs and Tibetans settled by Chiossulo in 1036?

Scanning chapter 19 of the *Annals* of Hsining, dealing with the tribes settled in Huangchung in Ming times (1368) (three hundred years after their surrender to Chiossulo) one is amazed to read names of such tribes as Lung-pu, Lung-pen, Lung-wang, and To-lung. One thinks unwillingly that these names might point to tribes which had constituted the important Lung tribe of Kanchow, which might have divided into smaller tribes after the surrender to Chiossulo in 1036. One is surprised to read also that in 1071 the most powerful among the tribes depending on Hsining was the Lung-k'o tribe noted also as the Yu-lung-k'o tribe.[38] In the Lung k'o tribe there were numerous chiefs. The tribe was wealthy and opulent. It was settled in East

[35] Wolfram Eberhard, *Conquerors and rulers*, 89, Leiden, Brill, 1952.

[36] Hamilton, *op. cit.*, 128–129.

[37] *Wu-tai-shih* 74: 4*a*. Stein, *op. cit.*, 256. The Lung is a branch of the Uighurs of Kanchow whose customs differ little from those of the other Uighurs. The Lung came from Karashar (Yen-ch'i). Lung was the name of the clan chiefs of Karashar. They had settled in Kansu and Yi Chou (region of Hami). Hamilton, *op. cit.*, 128.

[38] Biography of General Wang Ch'ao in *Sung Shih* 87: 20 *a–b*. *Annals* of Kansu 46: 10*b*. *Annals* of Hsining 31: 3*a*, and the important study of Enoki Kazuo, entitled *Osho no kiko Keiryaku ni tsuite* (on the Hsi-ho ching-lueh of Wang Ch'ao) in Mokoga Huho, 1, Tokyo, (Meng-ku hsueh pao) 1: 88–167.

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Kansu, in Yen Ch'uan Chai, which is Chang Hsien, situated 50 li southwest of Kung Ch'ang (Enoki, 158). The tribe surrendered to General Wang Ch'ao in 1071 with its 120,000 people. The *Annals* of Kansu 97: 14, record that Wang Ch'ao notified the emperor about the submission of the Lung-k'o tribe and petitioned to reward it with the name Pao (thankful). The request was granted and the emperor added the word Shun to the name, Pao Shun (thankful-faithful). Enoki (p. 111) noted also a Lung-po tribe living in East Kansu in 1071. It had troubles with the Tibetan To-chih tribe. However, the Lung tribes recorded in the *Annals* of Hsining were settled in Huangchung. The Lung-pu, numbering two thousand families, divided into two tribes, was settled south of Hsining on the northern borders of the Yellow River. Its people lived mostly in tents (*Annals* of Hsining 19: 3 *a–b*). The Lung-pen tribe numbering 873 families was settled 60 li west of Hsining. Its people lived partly in a city (fortress), partly in tents. The tribe controlled the Pen-pa-erh[39] tribe, numbering one hundred families settled in the Hsi-shih-hsia (Tsamalung) on the rapids of the Hsining River between Hsining and Don Kir (*Annals* of Hsining 1: 12*a*, 15*a*). The small Lung-wang and To-lung tribes numbering eighty families were settled 80 li east of the city of Tatung on the borders of the Tatung River (*Annals* of Hsining 19, 20*a*) in the region occupied by the Shat'o at the time of their surrender. This seems to suggest that this group was congenial with the Shat'o group.

## UIGHURS AND SUBJECTS OF T'U-SSU

In discussing the commoners, the subjects of the Monguor t'u-ssu (Monguors I: 31–53), it has been noted that during the Mongol period (1280–1368), Ch'i Kung-k'o hsing-chi, a member of the imperial family, had been appointed guardian of the region situated 90 li south of Hsining. He discharged the office of myriarch and evidently controlled his own 10,000 soldiers and their families. However, it is recorded that he governed also eight tribes of Tung Ku and vicinity, descendants of western Ch'iang (western Tibetans). Tung Ku was situated between Hsining and the Tatung River, in the region of Tatung, where during the Five Dynasties (907–951) Shat'o tribes lived, joined by other groups of Shat'o after the collapse of their dynasty. These western Ch'iang seem to be Uighurs of the khanate of Kanchow who had settled there in 1036. The Uighurs of Kanchow had come from the west, from Turkistan, and so are called western Tibetans, for all the barbarians are called Tibetans in the *Annals*. For what reason these eight tribes had been moved and put under the control of the myriarch

[39] *Anthropos* 52: 560 sq., 1957. Dominik Schroder writes a very interesting article: Uber die Chia-Fandse von Bengbar, Tsing-hai (the Pen-pa tribe), und ihre Hochzeitssitten.

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is not recorded. Friction between Uighurs and Shat'o? Not room enough in Tung Ku for the herds? A device to increase the military power of the myriarch?

It is also noted that twelve Pai-tieh tribes and others were controlled by the three Shat'o officials Li, Na, and Chi, who guarded the country 30 li south and west of Hsining. To these three Shat'o chieftains who controlled their own Shat'o subjects, the Pai-tieh tribes and others had been entrusted by the Mongols. Probably they were Uighurs, for they were moved from the Tung-ku region also, and it is noted that their customs and clothes and adornments were the same as those of the western Ch'iangs of the myriarch.

It is further noted that the Shat'o official Li Nan-ko originally controlled the tribes of Tung Ku and the Hula tribes. Probably being a prominent and powerful chieftain, he had enrolled among his Shat'o subjects these Uighur tribes, at the time they fled from Kanchow. At the same time it is recorded that the t'u-ssu Ah, Chao, Yeh, Kan, and Chu controlled the Lu-erh-chia tribes and others, which were in the main similar in customs, clothing and adornments, according to the *Annals*.

It is noted (Monguors I: 56) that only one large group of Chinese is known to have enrolled in the t'u-ssu clans. The group bears the surname of Pao and is usually called the Yuan Pao group. They are subjects of the Lu t'u-ssu. We were at a loss to explain satisfactorily the name Yuan Pao. The fact had been noted above that the strong Lung K'o tribe, with its 120,000 people, had received, in 1071, from the Sung emperor the name Pao for its faithfulness toward the dynasty. Is it not possible that, during the period of troubles, which lasted for nearly two centuries, the clan disintegrated, that a group moved to Huangchung and lost its language, conserving the name Pao, but, knowing that they were Uighurs, that they preferred to be enrolled in the t'u-ssu clans, as so many Uighurs during the Yuan period? Because this had happened during the Yuan period, they are still called the Pao group of the Yuan time, Yuan Pao chia.

It seems conclusively that these tribes were Uighur tribes which, during the Mongol period, had been divided in small units and entrusted to these petty military officials, and appointed as guardians of definite territory and mountain passes in Huangchung in order that they might be able to defend the country more easily.

## SETTLEMENT OF UIGHURS AND SHAT'O IN EAST KANSU

The preceding notes explain the settlement of only a relatively small number of Uighurs. But where has the remainder of the several ten thousands of Uighurs been settled? Since the very important Lung K'o tribe was settled in East Kansu, and another Lung-po tribe is rooted in the same region, and on the map a

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Lung village is noted near Ming Chou in East Kansu, our investigations are turned in that direction.

From 1086 on, the entire population of Huangchung and parts of East Kansu controlled by the descendants of Chiossulo was intermittently involved in troubles with the Chinese empire, and in 1096 it arose as one man against the Sung empire, combining its forces with those of the Hsi Hsia. The cities of Huangchung were taken and retaken alternatively by Chinese troops and Tibetans, and the whole country was devastated and ruined. The flourishing empire founded by Chiossulo had lasted for only about fifty years. The fateful Huangchung was again controlled by the Sung emperor. After another period of fifty years, during which Chinese and Chin empires fought the Hsi Hsia and then fought among themselves, the Chin empire occupied Huangchung in 1131 and appointed Kuan Shih Ku to control the Ho Chou area and all of Huangchung (*Annals* of Hsining 31: 8*a*).

What happened to the Uighurs from 1086 until 1227? Having been settled in the territories of Chiossulo since 1036, mixed with the Tibetan tribes depending on him, and having pledged allegiance to him, inevitably they had endorsed the policy of the tribes of Huangchung and had a desperate time. During the fifty years of wars and destruction many of these Uighur tribes must have disintegrated and mixed with others. In 1369, at the time the Ming dynasty conquered Kansu, organized the country, and established the régime of the t'u-ssu, the disaster was wrought among the tribes, especially in East Kansu.

Tang-hsiang tribes, in which T'u-fan tribes had mixed, had been settled in East Kansu since 627. Shat'o groups, in 955, had scattered into the remotest southwestern parts of East Kansu, in the region of the upper T'ao River and near the borders of Szechwan. In 1036, in the same region, a large number of Uighurs must have been settled and at the débacle of the Mongol dynasty (1368) many Mongol groups also remained in these countries.

Scanning the list of the t'u-ssu established in that region in Ming times, one wonders to see in the *Annals* of Kansu the clear distinction established among the subjects of the t'u-ssu. Every time, their subject Tibetan tribes are accurately noted as Tibetans, and next to them their native subject tribes. This intended distinction seems to point at genuine Tibetan tribes and at the mixture of Shat'o Uighurs and Mongols qualified as natives.

## SARO AND SHERA UIGHURS

In the remote country of the mountainous Ming Chou Hsien at the source of the T'ao River is recorded the T'u-ssu Ma Chin-tung, of Chinese origin, controlling 26 native tribes (*Annals* of Kansu 42: 27*a*). In the same region T'u-ssu Hu Ch'eng controlled 41 vil-

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lages of natives, inhabited by 440 families (*Annals* of Kansu 42: 29*b*). This means that the natives of Hu T'u-ssu were no longer organized in tribes as were the subjects of the first Ma T'u-ssu. Still, in the same Ming Chou T'u-ssu Chao Tang-chih-kuan-pu controlled three tribes of Tibetans and eight villages of natives, who later became Chinese (*Annals* of Kansu 42: 30*a*). Also in the same Ming Chou region, another *t'u-ssu*, Chao Cho-ssu-shieh, a chief of nomad Tibetans controlled 43 tribes of Tibetans and 48 tribes of natives. His subjects joined the revolt of the Yellow Tibetans (Uighurs),[40] their neighbors, during the Yung Cheng period (1723–1724). The t'u-ssu lost his office and his subjects were forced into the framework of the Chinese administration and became thoroughly Chinese (*Annals* of Kansu 42: 31*a*). This important text proves definitely the presence of groups of still autonomous Yellow Tibetan (Uighur) tribes controlled by their own chiefs, in whose revolt the forty-eight native tribes joined. It may be supposed that they also were Uighurs still organized in tribes but controlled by the t'u-ssu. In Ti Tao along the same T'ao River the Mongol T'u-ssu Chao T'o-t'ieh-mu-erh controls three tribes of Tibetans and fifteen tribes of natives. In Choni region situated on the same river, between T'ao Chou and Ming Chou, the well-known T'u-ssu Yang controls 520 tribes called Tibetans (*Annals* of Kansu

[40] *T'oung Pao* 14, 1: 149, 1913, records "the Yogur tribes in Kansu are separated in two groups, whose languages are entirely different. The Saro Yogurs (Yellow Tibetans) are Turks, the Shera Yogurs (Black Tibetans) are Mongols. This note is written according to articles of G. F. Mannerheim: A visit to the Saro Yogurs (*Journal de la Société Fino Ougrienne* 28: 2, 1911, and to the article of S. E. Maloff: Restes de Chamanisme chez les Yogurs Jaunes (Saro Yogurs) en Russe, extract de la revue *Jivaia Starina*, 61–74, 1912. Concerning these two groups, the *Annals* of Kansu 42: 87*a*, 88, 89, record: 15 Hsi-la-ku-erh tribes called Huang-fan (Yellow Tibetans, Saro Yogurs) live in the southern mountains (Nan Shan), five in the district of Kanchow, eight in that of Suchow and two in that of Kao T'ai, and also seven T'ang-wu-t'e tribes called Hofan (Black Tibetans, Shera Yogurs). The proper name of the Yellow group is Tan-chih. Formerly it inhabited the commandery of Han-tung (Sha-chou) and is of Mongol origin. It was looted by T'ulufan and moved by Governor Wang Chih into the southern mountains of Kanchow in 1518; it is usually called the Yellow Mongol group. The sources of the Ho River are 100 li southwest of Kanchow. (The sources of the Ho River are far from the regions of the T'ao River, Ming Chou, Ling T'ao.) The west side of the river is entirely inhabited by Yellow Tibetans, the east side by Black Tibetans, also called people of the northern way. The Black Tibetans called T'ang-wu-t'e originated from the Hsi-ch'iang (Western Tibetans) of the Han time (200 B.C.–A.D. 200). In 1696 they were forced to follow Galdan. After the defeat of Galdan, those among them who were engaged in farming, surrendered. In 1698 they received hereditary titles, with official documents and seals, on which were written and engraved Manchu, Mongol, and Chinese characters. Six tribes inhabit Kanchow territory, one inhabits Kao T'ai. These notes, excerpted from the *Annals* of Kansu, deal only with tribes living in the Kanchow territory and in the Suchow area, not with those of Ming Chou.

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42: 32 *a–b*). Among these tribes one is called Shat'o tribe (*Annals* of Kansu 42: 64*a*) and several are called Black Tibetans (Uighurs) (*Annals* of Kansu 42: 67*a*). Also is noted a revolt of Black Tibetan tribes in 1712 in which the Black Tibetans of Yang T'u-ssu joined. The t'u-ssu helped subdue the revolt and titles were granted to thirty-seven tribes of these Black Tibetans (*Annals* of Kansu 42: 32*a*). There are only recorded the most important t'u-ssu. Finally two important groups of Yellow and Black Tibetan tribes (Uighurs) are recorded in that remote mountainous region, which during the Manchu dynasty still lived independently, controlled by their own chiefs, and to which joined the Yellow and Black Tibetans who had submitted to local chieftains.

The Black Tibetans (Uighurs) living in the T'ao Chou district, depending on the Yang T'u-ssu of Choni, revolted during eleven years from 1868 to 1879.

Since 1822, the rebels of the old White Nenuphar groups, incessantly changing the name of their groups and moving from Szechwan Province, had invaded East Kansu and wrought tremendous havoc among the people of all of East Kansu for more than fifty years. The Tibetan, Uighur, and Shat'o tribes revolted at the same time. All the revolts were directed against the hated Manchu dynasty, a dynasty of barbarian origin which ruled China.

In 1868 the revolt of the Black Tibetans of Yang T'u-ssu had been more or less quelled. It broke out in full swing in 1879 again. According to the *Annals* of Kansu 46: 70*a*, a Black Tibetan, subject of the Yang t'u-ssu, called Cho yang-jen-chieh, living in the Kua-tse-ku, was a shaman by profession. In 1879, during the devastating earthquake of the fifth moon, his wife gave birth to a boy, whom he insidiously had called to be a Living Buddha. The baby was brought to the monastery and the lamas with the shaman, intending to make money, spread the news. During the feast prepared to honor the Living Buddha, attended by a huge crowd making offerings, the shaman, a piece of red cotton rolled on his head and a sword in his girdle, performed the shamanistic rites. Enraptured in a wild trance, he disclosed what his spirit had just imparted to him: the Living Buddha was chosen, the spirit said, to become the emperor of China. All the Black Tibetans of the four tribes were enrolled in the army of the Buddha, weapons were prepared, and the Uighurs attacked the villages of Ah Ho T'an and Yung P'ing and others. At that time the revolt of the White Nenuphar, called by the Chinese the "Hairy brigands," was still raging in East Kansu. Troops soon arrived. The Black Tibetans were beaten and pursued.

The Governor-General Tso Tsung-t'ang sent more troops, ordering them to capture the chiefs of the revolt. The shaman, the Living Buddha, and twenty other men were captured and killed, and T'ao Chou district was

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province, and T'u-ssu Wang to accompany General Mu Yin to Kan and Su Chou to fight the unfaithful Mongol T'o-erh-chih-pa. Two hundred of his soldiers were taken prisoner. Then the army proceeded to Ch'ih Chin in the Gobi where the Mongol Prince I-lien-cheng, his seal and tribes, were captured (*Annals* of Kansu ?: 42*a–b*, 40*a*, 48*b*).

T'u-ssu T'o-erh-chih-shih-chieh induced the Tibetan chiliarch A-pu to surrender, and in the fourth moon he fought the Tibetan chief I-lin-cheng-pen (*Annals* of Hsining 31: 10*b*).

At the death of the Mongol emperor in 1378, T'o ku-ssu had succeeded to the throne in Mongolia. He was soon on the warpath, mustering two armies in order to invade China, one in the Gobi at Karakorum, and one in North China at Yin Ch'ang. The army at Karakorum suffered a severe defeat at the hand of General Mu Yin in 1380, but the army of Yin Ch'ang was making inroads in Liaotung province.[72]

In 1380 T'u-ssu T'o-erh-chih-shih-chieh was called to court and ordered to arrive at Peking with his troops to stem the forays of the Ying Ch'ang brigands of the emperor. At the same time he was granted the title of Hsuan-wei general and the hereditary office of Chih Huei ch'ien shih in Hsining. He fought the brigands at Chin Shan Ssu, at Huo Ho, Yung P'ing, Su Chou, etc. His troops were victorious everywhere. He came back to Hsining after the capture of Na ha ch'u in 1387 (*Annals* of Hsining 27: 9*b*; *Annals* of Kansu 42: 44*b*).

## SURRENDER OF TRIBES IN HUANGCHUNG

Two years after the establishment of the exchange bureau the submission of nine Tibetan tribes is recorded in the *Annals* of Hsining, chapter 16. It is hard to find out which among them were Tibetan, Shat'o, or Uighur tribes. At the time of the surrender of Li Nan-ko with the officials of Hsining in 1371, only thirteen tribes had submitted (*Annals* of Hsining 16: 1*b*), and the names of the tribes are not recorded. It may be assumed that the reiterated invitations conveyed by the t'u-ssu to the chiefs of tribes by order of the emperor during eight years had reaped small success. Now, however, the fascination of the profits attached to the tea market had stimulated the tribes to surrender.

In the northern part of Hsining the submission of two tribes is noted.

The Pa sha tribe lived in tents on a territory larger than 500 square li, situated more than 100 li north of Hsining on the borders of the Tat'ung River. It controlled the Tsan-tsa tribes, the Ssu-erh-ssu-ko and many small tribes (*Annals* of Hsining 16: 7*b*).

The Pa Wa tribe were also nomads, living next to the Pa sha tribe on the borders of the Tat'ung River. This tribe must have been smaller than the Pa sha tribe (*Annals* of Hsining 16: 10*a*).

[72] Pokotilov, *op. cit.*, 10-11.

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At that time the expansive country 40 li north of Hsining was inhabited by nomads and had no cities, villages, or farms. Only after the victory of the Manchus over the lamas and Tibetans in 1723 was colonization immediately started on a large scale, and the cities of Tat'ung and Mao Pei Shen were built.

West of Hsining, the *Annals* record in 1380 the submission of three tribes. The Si-na tribe lived 60 li west of Hsining on the northwest borders of the Hsining River. In its territory are tents, houses, and fortified villages. Its people practiced farming and cattle breeding. The tribe had a temple and a lama with the title of Kuo-shih (Master of the Kingdom), a silver seal, and an ivory stamp. The tribe numbered 500 families and was taxed 300 horses every year. It controlled the tribe called little Si-na which lived in Ku Shan, southeast of Nienpei, and it was taxed 30 horses. It also controlled the Ssu-ta-la-ma tribe and the Hsieh-erh-chih-kang temple, which were taxed 50 horses (*Annals* of Hsining 16: 8*b*).

The Chia-erh-chi tribe inhabited the territory situated north of the Si-na tribe. The part of the tribe living inside the wall lived in houses and fortified villages; the part living outside the wall practiced cattle breeding and lived in tents. At the time of disturbances caused by brigands they moved inside the wall. The chief of the tribe was a lama who had the title of Chih-hui. Every year the tribe was taxed 130 horses. The tribe controlled the Lung-pa tribe numbering 100 families which was taxed 150 horses.

In the region west of Hsining, stretching as far as 40 to 60 li, only farming, combined with cattle breeding, seems to have been practiced in 1380 by Tibetan tribes. After 1723 the region beyond was developed. The title of master of the kingdom was probably granted after the surrender of the tribe ruled by the lama. It was the policy during the Hung-wu and the whole Ming period to grant titles to lamas who induced tribes to surrender (Monguors II: 16). The title of Chih-hui borne by the chief is a title of the Ming time. The walls noted in the references were built only after 1546 (*Annals* of Hsining 13: 15). The author of the *Annals* printed in 1755 seems to have mixed circumstances existing only after 1546 with those of 1380.

Still west of Hsining the nomad Shen-tsang tribe surrendered in 1380. It inhabited a territory situated near Kokonor. At the time of the invasion of the Mongols in 1509 and their occupation of Kokonor, the tribe disappeared (*Annals* of Hsining ?: 5*b*).

In the region of the southern mountains of Hsining, between Hsining and the Yellow River, stretching in an east-west direction as far as Lao Ya Ch'eng, three more tribes surrendered in 1380, all of them living near the northern borders of the Yellow River.

The Tsan-tsa tribe lived in tents and its territory was situated south of the present subprefecture of Nienpei (*Annals* of Hsining 16: 4*a*).

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The Ko-tsa tribe, also a tribe of tent-dwellers, lived east of the Tsan-tsa tribe, and southwest of the city of Ku Shan. The tribe numbered 400 families (*Annals* of Hsining 16: 4*a*).

The Ssu-kuo-mi tribe, also tent dwellers, lived in a territory situated 150 li south of Hsining, on the borders of the Yellow River. It was divided into two tribes (*Annals* of Hsining 16: 5*b*).

## 1386 MARKS A NEW ERA IN HUANGCHUNG

According to the *Annals* of Hsining 25: 1*a*; 9: 15*b*, Keng Ping-wen was sent to build the city of Hsining with appropriate circumvallations, using troops from all the commanderies of Shensi. The size of the city had to be reduced to half of its former size, with four watch towers on the corners, nineteen more on the walls, and four gates. The note concerning the use of troops of all the commanderies of the province of Shensi seems to point to the fact that few troops and laborers were available in Huangchung in 1386, and that the former city was too extensive, inconvenient for defense, and probably in bad condition. Keng Ping-wen was ordered to build seven relay stations where official couriers could find horses ready to forward the orders without delay to the upper administration, and also five storehouses for provisions, drill fields for the soldiers, and administrative buildings. Four relay stations were built in an eastern direction covering a distance of 220 li, connecting Hsining with the northeastern part of Kansu. One relay was built in Ku Shan, 160 li south of Nien-Pei in the region of the three tribes which had surrendered in 1380. He also built the fortified city of Nien Pei with a Ch'eng-huang temple (spirit protector of the city) (*Annals* of Hsining 14: 16*a*). A Wen Miao (temple for Confucius) had been built in Hsining and a temple for the spirit protector of the city, for the emperor had already, in 1370, ordered these temples to be built in all the cities of the empire.

These few data suggest that the Monguors saw the situation changing in Huangchung after they had surrendered in 1371. In 1372 Hsining had been created a commandery and consequently Chinese officials had been appointed very soon. Without indicating the date of the appointments, the annals (*Annals* of Hsining 23: 5*b*), note that the administration of Huangchung was controlled by two major officials, a civil and a military. The Fen-chou-tao, who resided not in the unimportant Hsining, but in Liangchow, controlled a large area, and the Feng-hsiun-tao who resided in Kaochow controlled the six granaries, the irrigation canals, the finances of the administrative organs and the farming colonies for the whole of Kansu. Only in 1488 a hundred years later, was the civil and military governor of Huangchung Ping-pi-tao appointed with residence in Hsining. Chapter 24 [illegible] records without

[P. 34(A)]

/Kansu Monguors/

N *563 M 142 have very scanty beards, and there is seldom any growth of hair on the body.

e. economic activities

N *563 M [241] [233] [433] The Mongours gave up their nomadic way of life and became farmers. They cultivate barley, wheat, peas, rapeseed, colza, hemp and potatoes. The second important economic resource is livestock, consisting of horses, cows, mules, pigs and sheep. The Mongours are also good hunters and fishermen. The Mongours now live in brick and mud houses resembling their former tent (yurt).

M [291] [177] [771] Until recently the Mongours wore their national costumes. However, when the Communists took over they ordered them to wear only Chinese clothing.

By religion, the Mongours are Lamaist-Buddhists.

2. Other groups

Besides the Mongours, there are Ölöts and Torguts living in Kansu. They are similar in all respects to the Olots and Torguts of Sinkiang.

C. The Mongols of Chinghai

1. General characteristics

N [177] Due to the new partition of the province, some of the Mongours now belong to Chinghai Province. Very little is known about the Eastern Mongols living around the Tsaidam and Kokonor areas. However, all explorers' reports say that they have become more and more Tibetanized and are forgetting their own Mongolian

N [233] language. They are still pastoral nomads like the Ölots and the Torguts of Sinkiang.

2. Hordes

N *563 • 619 361 *[175] When Tafel (between 1905 and 1908) travelled in the Chinghai area he found the following groups of Mongols:

(1) Wang-ka or the horde of the Chinghai Wang, consisting of 150-350 families, of which one group nomadized on the Dulan-gol, west of the Kokonor, and the other group lived around the monasteries of Gomba-soma and Minia-ta;

(2) the horde of the Muri Wang, about 50 families, which nomadized on the upper course of the Ta-tung River;

(3) the horde of the Kukut Bei-le, about 200 families, which nomadized around the Serkhe-nor, northeast of the Tsaidam swamps;

(4) the horde of the Kurluk Bei-tse, about 800 families which nomadized around the Bagha Tsaidam area;

(5) the horde of the Merkhe Bei-tse westwards of 4; there is no information about population figures.

(6) the horde of Shui-hia Bei-tse in the valley above Bamba; there is no further information about population figures.

(7) the horde of the Gobi Gung, which nomadized in the area of Tankar;